

## **Dr. Mark Jennings, Mark, Session 17, Passion Prediction, Triumphal Entry (Mark 10:32-11:11) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Jennings, Mark, Session 17, Passion Prediction, Triumphal Entry (Mark 10:32-11:11), Biblicalelearning.org, BeL**

**Dr. Mark Jennings' lecture explores Mark 10:32-11:11, focusing on Jesus' third passion prediction and the triumphal entry into Jerusalem.** The lecture highlights the disciples' continued misunderstanding of Jesus' teachings on discipleship, contrasting their self-seeking desires with Jesus' emphasis on servanthood. **Jennings analyzes the significance of Jesus' prediction of his suffering and death at the hands of both religious leaders and Gentiles.** He examines the request of James and John for positions of honor, Jesus' response about the cup of suffering, and his subsequent teaching on true leadership. **The lecture also discusses the healing of blind Bartimaeus as a contrasting example of faith and the symbolic importance of Jesus' chosen method of entering Jerusalem.** Finally, it touches upon Jesus' initial action upon arriving in Jerusalem: observing the temple, hinting at future conflict.

**2. 17 - minute Audio Podcast Created on the basis of  
Dr. Jennings, Mark, Session 17 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (New Testament →  
Gospels → Mark).**



**Jennings\_Mark\_Ses  
sion17.mp3**

### 3. Briefing Document: Jennings, Session 17, Passion Prediction, Triumphal Entry (Mark 10:32-11:11)

#### Briefing Document: Mark 10:32-11:11 - Passion Prediction and Triumphal Entry

**Overview:** This lecture by Dr. Mark Jennings focuses on Mark 10:32-11:11, encompassing Jesus' third passion prediction, the request of James and John for positions of honor, Jesus' teaching on servant leadership, the healing of blind Bartimaeus, and the triumphal entry into Jerusalem. Jennings emphasizes Mark's negative portrayal of the disciples as a foil to Jesus' obedience, highlights the significance of Jesus' self-understanding as the suffering Son of Man, and analyzes the symbolic nature of the triumphal entry as a deliberate act anticipating the Passion.

#### Main Themes and Important Ideas/Facts:

##### 1. The Third Passion Prediction (Mark 10:32-34):

- **Detailed Prediction:** Jesus explicitly tells the disciples they are going to Jerusalem, where the Son of Man will be handed over to the chief priests and scribes, condemned to death, delivered to the Gentiles who will mock, spit on, flog, and kill him. He also states that he will rise after three days.
- **Unique Elements:** This prediction is unique in its inclusion of the handing over to the Gentiles and the specific details of their mistreatment (mocking, spitting, flogging).
- **Authenticity Debate:** Jennings acknowledges the scholarly debate regarding the authenticity of such detailed predictions, with some suggesting later insertion by Mark or the early church. However, he argues against this based on:
  - **"Son of Man" Title:** The consistent use of this title, which was primarily used by Jesus and not adopted by the early church.
  - **"Kill" vs. "Crucify":** The use of "kill" instead of the more expected "crucify" if it were a later insertion reflecting established knowledge.
  - **"After Three Days":** The phrasing "after three days" rather than "in three days," which became more clarified in later church understanding of the resurrection.
- **Order of Events:** The order of events in the prediction doesn't perfectly align with the order in Mark's subsequent narrative.

- **Summary Statement:** Jennings views the passion predictions as summary statements reflecting Jesus' ongoing teaching about his impending suffering and death.

## 2. The Disciples' Lack of Understanding and Self-Interest (Mark 10:35-41):

- **Astonishment and Fear:** The disciples are described as astonished and afraid as Jesus leads the way to Jerusalem, possibly reflecting a sense of messianic fervor mixed with apprehension about what lies ahead.
- **James and John's Request:** In this context, James and John request to sit at Jesus' right and left in his glory, revealing their continued misunderstanding of his mission and their focus on personal honor and power within what they perceive as an imminent earthly kingdom.
- **Comparison to Matthew:** Jennings notes that Matthew's account (20:20-28) attributes the initial request to their mother, suggesting Mark captures the essence while Matthew details the process.
- **Exclusion of Peter:** The fact that James and John make this request without including Peter, despite their shared privileged status among the disciples, highlights their individual ambition.
- **Vague Initial Request:** Their initial statement, "Teacher, we want you to do something for us if we ask you," suggests an attempt to secure a blank check of favor from Jesus.
- **Jesus' Response:** Jesus challenges their request, asking if they are able to "drink the cup I drink or be baptized with the baptism I am baptized with?" This uses the metaphors of the "cup" (suffering, judgment, wrath) and "baptism" (full immersion in an experience, potentially suffering and judgment) to refer to his impending ordeal.
- **Their Affirmative Answer:** James and John confidently declare, "We are able," perhaps misunderstanding the depth of Jesus' suffering or overestimating their own strength.
- **Jesus' Partial Affirmation:** Jesus acknowledges that they will indeed share in his suffering ("You will drink the cup I drink, and you will be baptized with the baptism I am baptized with"), a statement Jennings interprets as hopeful, anticipating their future understanding and participation in his mission, including James' martyrdom and John's persecution.

- **Divine Authority:** Jesus clarifies that the positions of honor are not his to grant, but are "for those it has been prepared for," emphasizing God the Father's ultimate authority.
- **Indignation of the Other Disciples:** The other ten disciples become indignant with James and John, likely driven by their own desires for honor and position rather than a genuine understanding of sacrificial discipleship.

### 3. Jesus' Teaching on Servant Leadership (Mark 10:42-45):

- **Contrast with Gentile Rulers:** Jesus contrasts the leadership styles of Gentile rulers, who "dominate them, and their men of high positions exercise power over them," with the ethic of his kingdom. He notes that the term "regarded as rulers" might imply a superficial or perceived authority.
- **The Great Reversal:** Jesus teaches that true greatness and first place in his kingdom are achieved through servanthood: "whoever wants to become great among you must be your servant, and whoever wants to be first among you must be a slave to all."
- **The Example of the Son of Man:** Jesus substantiates this teaching with his own example: "For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many."
- **Substitutionary Atonement:** Jennings highlights this verse as a strong statement of Jesus' understanding of his death as a "ransom," a payment for freedom, suggesting a concept of substitutionary atonement.
- **Blending of Daniel's Son of Man and Isaiah's Suffering Servant:** Jesus here connects the glorious figure of the Son of Man from Daniel with the suffering servant motif from Isaiah (52-53), indicating that his path to glory involves suffering and service.
- **Basis for Discipleship:** This blending of roles in Jesus' identity becomes the foundation for his teaching on what it means to follow him: to embrace suffering and service.

### 4. The Healing of Blind Bartimaeus (Mark 10:46-52):

- **Context:** This healing occurs in Jericho, as Jesus and his disciples are leaving the city and approaching Jerusalem. It is presented as the last healing miracle before the triumphal entry.

- **Bartimaeus' Cry:** Bartimaeus, whose name and father's name are mentioned (unusual for Mark), cries out, "Son of David, Jesus, have mercy on me!"
- **Messianic Proclamation:** The title "Son of David" is significant as it is a direct messianic claim, not used elsewhere in Mark (except possibly indirectly in 12:35).
- **Crowd's Opposition:** The crowd tries to silence Bartimaeus, highlighting an irony where someone accurately proclaiming Jesus' identity is rebuked, possibly due to social prejudice against a blind beggar.
- **Jesus' Response:** Jesus stops and calls for Bartimaeus, who eagerly comes to him. Jesus asks, "What do you want me to do for you?" and Bartimaeus replies, "Rabboni... I want to see."
- **Irony with James and John:** This encounter is juxtaposed with James and John's request for honor, as Bartimaeus asks for basic sight and mercy, not elevated status.
- **Connection between Sight and Belief:** Jennings suggests a metaphorical link between physical sight and spiritual understanding and belief.
- **Healing Through Faith:** Jesus tells Bartimaeus, "Go your way, your faith has healed you." Bartimaeus' persistence in calling out despite opposition is seen as a demonstration of his sincere faith.
- **Following Jesus:** Immediately after regaining sight, Bartimaeus "began to follow him on the road," providing a contrasting image of true discipleship to the self-seeking disciples. This act signifies understanding and commitment.

#### 5. The Triumphal Entry into Jerusalem (Mark 11:1-11):

- **Deliberate Act:** Jesus intentionally orchestrates his entry into Jerusalem, sending two disciples to retrieve a young donkey ("colt") that has never been ridden.
- **Similarities with Passover Preparation:** Jennings notes parallels in language and structure between this event (Mark 11:1-6) and the preparation for the Passover meal (Mark 14:12-16), suggesting they should be read together.
- **Symbolic Significance:** Riding on a donkey, rather than a warhorse, suggests a king entering in peace, echoing the imagery of Solomon and potentially the prophecy of Zechariah 9:9 (although Mark doesn't explicitly quote it, Matthew and John do). The fact that the donkey has never been ridden also adds a sense of sacredness.

- **Mark's Narrative Pace:** Mark's typically fast-paced narrative slows down significantly when describing these final events leading to the Passion, emphasizing their importance.
- **Crowd's Reception:** The crowds spread their robes and leafy branches on the road, shouting "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our Father David! Hosanna in the highest heaven!"
- **Meaning of Hosanna:** While initially meaning "Lord, save us," by this time it had also become a general acclamation for pilgrims. Jennings cautions against overinterpreting the crowd's understanding as a full recognition of Jesus as the messianic savior.
- **Acknowledgement of Messiahship:** The reference to the "coming kingdom of our Father David" aligns with Bartimaeus' "Son of David" title and indicates a level of messianic expectation, even if the crowd's understanding is incomplete.
- **Jesus' Entrance into the Temple:** After the triumphal entry, Jesus goes directly into Jerusalem and the temple complex.
- **Understated Observation:** Mark describes Jesus "looking around at everything" in the temple before leaving for Bethany with the Twelve, as it was late.
- **Judicial Gaze:** Jennings points out that the Greek word for "looked around" (περιβλεψάμενος) often carries the connotation of judging, evaluating, and discerning in Mark's Gospel.
- **Ominous Connection to Jeremiah 7:11:** This act of looking around with a discerning gaze hints at a potential judgment of the temple, foreshadowing Jesus' later actions and teachings related to the temple's corruption (drawing a parallel to God's evaluation in Jeremiah 7:11).

**Conclusion:** This section of Mark's Gospel marks a critical turning point as Jesus' journey towards Jerusalem culminates in the triumphal entry, immediately following his starkest prediction of his suffering and death and the disciples' continued struggle to grasp the true nature of his messiahship and the demands of discipleship. The healing of Bartimaeus serves as a powerful illustration of genuine faith and following, contrasting sharply with the self-interest of the disciples. The deliberate and symbolic nature of the triumphal entry, coupled with Jesus' immediate evaluation of the temple, sets the stage for the events of Passion Week and the unfolding conflict with the religious authorities.

## 4. Study Guide: Jennings, Session 17, Passion Prediction, Triumphal Entry (Mark 10:32-11:11)

Study Guide: Mark 10:32-11:11

### Key Themes

- **The Third Passion Prediction:** Analysis of its similarities and differences from the previous predictions, and the ongoing debate regarding its historicity.
- **Discipleship in Contrast:** The repeated tension between Jesus' teachings on service and sacrifice and the disciples' pursuit of power and status.
- **The Request of James and John:** Examining their motives, Jesus' response using the metaphors of the cup and baptism, and the implications for their future.
- **Servant Leadership:** Jesus' teaching on true greatness through servanthood, exemplified by the Son of Man.
- **The Healing of Bartimaeus:** Analyzing the significance of his blindness, his cry as "Son of David," and his immediate discipleship as a contrast to the Twelve.
- **The Triumphal Entry:** Exploring the deliberate nature of Jesus' entrance, the symbolism of the donkey, and the crowd's acclamations, while considering the underlying tensions with the temple.
- **Jesus and the Temple:** The initial entry into the temple and the implication of Jesus' "looking around" as an act of evaluation.

### Quiz

1. Describe two unique elements of the third passion prediction in Mark 10:32-34 that distinguish it from the previous predictions. How do scholars debate the authenticity of these predictions?
2. Explain the request made by James and John in Mark 10:35-37. What does their request reveal about their understanding of Jesus' mission and the coming kingdom at this point?
3. What are the symbolic meanings of the "cup" and "baptism" in Jesus' response to James and John? How does Jesus' affirmation that they will partake in these relate to their future?

4. Summarize Jesus' teaching on leadership in Mark 10:42-44. How does he contrast Gentile leadership with the kind of leadership expected of his followers?
5. Explain the significance of Mark 10:45 ("For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many") in the context of Jesus' ministry and teaching.
6. What is notable about Bartimaeus' cry, "Son of David, Jesus, have mercy on me"? Why might this specific title be significant in the Gospel of Mark at this juncture?
7. Contrast Bartimaeus' response to receiving sight with the actions and attitudes of the disciples as depicted in Mark 10. What does this contrast highlight about true discipleship?
8. Describe the deliberate preparations Jesus makes for his entry into Jerusalem in Mark 11:1-6. What might be the significance of his choice to ride a young donkey that no one has ever sat on?
9. What does the crowd proclaim as Jesus enters Jerusalem? How might the meaning of "Hosanna" and their reference to the "coming kingdom of our Father David" be interpreted?
10. What action does Jesus take immediately upon entering Jerusalem in Mark 11:11? What is the potential significance of Mark's emphasis on Jesus "looking around" in the temple?

### **Answer Key**

1. The third passion prediction uniquely mentions the handing over of Jesus by the religious leaders to the Gentiles and specifies the actions the Gentiles will take: mocking, spitting, flogging, and killing him. Scholars debate the authenticity, with some suggesting Mark or the early church inserted it based on their knowledge of the events, while others argue for its historicity based on the use of the "Son of Man" title, the reference to "killing" instead of "crucifixion," and the slightly different order of events compared to the actual passion narrative in Mark.
2. James and John request to sit at Jesus' right and left hand in his glory. This reveals their misunderstanding of Jesus' mission, as they are focused on positions of honor and power in what they likely perceive as an imminent earthly, messianic kingdom, rather than understanding his impending suffering and death.
3. The "cup" metaphor likely refers to suffering, judgment, and God's wrath that Jesus will endure. The "baptism" metaphor similarly suggests a complete



immersion in suffering and potentially even death. Jesus' affirmation indicates that they will indeed face suffering and persecution as his followers, although not necessarily the specific glory they envision.

4. Jesus teaches that true greatness in his kingdom is found in servanthood, with the one who wants to be great becoming a servant and the one who wants to be first becoming a slave to all. He contrasts this with Gentile rulers who dominate and exercise power over their subjects, implying that his followers should embrace a reversed model of leadership centered on humility and service.
5. Mark 10:45 is a crucial statement where Jesus defines the purpose of his coming as the Son of Man: not to be served, but to serve and to offer his life as a ransom for many. This directly links his identity as the glorious Son of Man with the suffering servant motif, highlighting his mission of substitutionary atonement and providing the foundation for his teaching on discipleship.
6. Bartimaeus' cry, "Son of David," is significant because it is a clear messianic claim, identifying Jesus as the heir to David's throne and the promised deliverer. Its appearance here, just before Jesus' entry into Jerusalem, emphasizes Jesus' royal identity and fulfills expectations associated with the Messiah, even though this title is rarely used for Jesus elsewhere in Mark.
7. Bartimaeus, upon receiving sight, immediately follows Jesus on the road, demonstrating wholehearted commitment and discipleship. This contrasts with the disciples' earlier pursuit of honor and their lack of full understanding of Jesus' path to glory through suffering, highlighting that true discipleship involves recognizing Jesus' true identity and following him sacrificially.
8. Jesus deliberately sends two disciples ahead to arrange for a specific young donkey, one that has never been ridden, according to a detailed plan. The significance of this pre-arrangement and the unique donkey may allude to prophetic fulfillment (Zechariah 9:9) and the symbolic entrance of a humble king, contrasting with a conquering warrior on a warhorse.
9. The crowd proclaims, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!" While "Hosanna" might have been a general pilgrim greeting, the reference to the "kingdom of our father David" suggests a messianic expectation and a recognition of Jesus' potential role as the Davidic heir, even if their understanding was limited.

10. Immediately upon entering Jerusalem, Jesus goes into the temple complex and looks around at everything. The Greek word for "looked around" often implies judgment, evaluation, and discernment in Mark, suggesting that Jesus is assessing the state of the temple, foreshadowing his later actions and teachings concerning it, and potentially echoing God's evaluation of the temple in the Old Testament (e.g., Jeremiah 7).

## Essay Format Questions

1. Analyze the progression of the three passion predictions in the Gospel of Mark. What new details are introduced in the third prediction (Mark 10:32-34), and how do these predictions shape the reader's understanding of Jesus' impending fate and his teachings on discipleship?
2. Compare and contrast the request of James and John (Mark 10:35-45) with the healing of Bartimaeus (Mark 10:46-52). How do these two episodes immediately preceding the triumphal entry illustrate contrasting responses to Jesus and his mission, particularly concerning the nature of greatness and the meaning of sight?
3. Discuss the significance of Mark 10:45 as a central theological statement in the Gospel of Mark. How does this verse connect Jesus' identity as the Son of Man with the concept of the suffering servant, and how does it inform his teachings on the characteristics of true discipleship?
4. Examine the deliberate actions and symbolism surrounding Jesus' triumphal entry into Jerusalem (Mark 11:1-11). How does this event fulfill or subvert messianic expectations, and what does it reveal about Jesus' intentions and the impending conflict with the religious authorities?
5. Analyze the understated nature of Jesus' initial visit to the temple in Mark 11:11 following the triumphal entry. How might Mark's emphasis on Jesus "looking around" foreshadow future events and highlight the growing tension between Jesus and the temple establishment?

## Glossary of Key Terms

- **Passion Prediction:** Jesus' foretelling of his suffering, death, and resurrection. The Gospel of Mark contains three such explicit predictions.
- **Son of Man:** A title Jesus frequently uses for himself, drawing from Old Testament prophecy (Daniel 7), often associated with both glory and suffering.
- **Discipleship:** The state of being a follower of Jesus, involving learning from him, imitating his actions, and adhering to his teachings.
- **Messianic Kingdom:** The anticipated reign of the Messiah, often envisioned in Jewish tradition as a time of restoration, peace, and justice.
- **Ransom:** A price paid to secure the release of a captive or slave. In Mark 10:45, Jesus describes his life as a ransom for many, suggesting a substitutionary atonement.
- **Son of David:** A messianic title indicating descent from King David, carrying connotations of royal authority and fulfillment of God's promises to David's lineage.
- **Bartimaeus:** A blind beggar healed by Jesus near Jericho, whose story serves as a model of faith and true discipleship.
- **Triumphal Entry:** Jesus' deliberate and symbolic entry into Jerusalem at the beginning of the week leading up to his crucifixion.
- **Hosanna:** A Hebrew expression meaning "Save us!" or "Grant salvation!" It was also used as a shout of praise or acclamation.
- **Temple Complex:** The central religious site in Jerusalem, the location of the Jewish Temple and the center of religious and political authority.

## 5. FAQs on Jennings, Mark, Session 17, Passion Prediction, Triumphal Entry (Mark 10:32-11:11), Biblicalelearning.org (BeL)

### Frequently Asked Questions on Mark 10:32-11:11

**1. What is the significance of Jesus' third passion prediction in Mark 10:32-34, and how does it differ from the previous ones?** Jesus' third passion prediction reiterates his impending suffering, death, and resurrection in Jerusalem. It builds upon the first two by specifically stating that the Son of Man will be handed over to the chief priests and scribes (religious leaders), who will condemn him to death and then hand him over to the Gentiles. This prediction uniquely details the Gentiles' role in mocking, spitting on, flogging, and killing him. It also mentions "killing" rather than "crucifying," and "after three days" for the resurrection, which some scholars find intriguing in terms of potential later insertions, though the lecture argues for its historicity based on the use of the "Son of Man" title and the slightly different order of events compared to Mark's actual passion narrative. Ultimately, it serves as a summary of Jesus' understanding of his destined path.

**2. How does the disciples' request for positions of honor (Mark 10:35-37) contrast with Jesus' teachings on discipleship in this passage?** James and John's request to sit at Jesus' right and left in his glory reveals a fundamental misunderstanding of Jesus' mission and the nature of his kingdom. While Jesus speaks of suffering and death, they are focused on earthly honor and power. This sharply contrasts with Jesus' repeated teachings on self-denial, service, and humility as the hallmarks of true discipleship. Their desire for prominence highlights the disconnect between their aspirations and Jesus' path of sacrificial obedience.

**3. What is the meaning behind Jesus' response to James and John about drinking the cup and being baptized (Mark 10:38-39)?** Jesus uses the metaphors of "drinking the cup" and "being baptized" to symbolize the suffering, judgment, and overwhelming experience he is about to undergo. By asking if James and John are able to partake in these, he is questioning their readiness to fully embrace the hardship and trials that come with following him. While he affirms they will indeed share in suffering in their own ways later, he clarifies that the allocation of positions of honor in God's kingdom is not his to grant but is determined by God.

**4. How does Jesus use the reaction of the other disciples to James and John's request as an opportunity for further teaching (Mark 10:41-45)?** The indignation of the other ten disciples at James and John's self-seeking request provides Jesus with a moment to contrast worldly leadership with true leadership in his kingdom. He points out that Gentile rulers dominate and exercise power, but among his followers, greatness is found in servanthood, and being first means being a slave to all. He then reinforces this principle with his own example, stating that the Son of Man came not to be served but to serve and to give his life as a ransom for many, establishing sacrificial service as the core of his ministry and the model for his disciples.

**5. What is the significance of the healing of Bartimaeus just before Jesus' entry into Jerusalem (Mark 10:46-52)?** The healing of blind Bartimaeus in Jericho serves as a powerful illustration of true faith and discipleship in contrast to the disciples' earlier actions. Bartimaeus, despite being rebuked by the crowd, persistently calls out to Jesus as the "Son of David," recognizing his messianic identity and pleading for mercy and sight. His immediate healing through faith and his subsequent decision to follow Jesus on the road exemplify the clear spiritual vision and commitment that the other disciples seem to lack at this point. It can be seen as a metaphorical representation of gaining true understanding and following Jesus wholeheartedly.

**6. How does Jesus' deliberate entry into Jerusalem on a donkey (Mark 11:1-7) connect with Old Testament prophecy and expectations?** Jesus' intentional orchestration of his entry into Jerusalem, specifically riding on a young donkey that had never been ridden, carries significant symbolic weight. It echoes the imagery of kings entering peacefully, as seen with Solomon, contrasting with a conquering king on a warhorse. More importantly, it strongly alludes to the prophecy in Zechariah 9:9, which foretells the coming of the Messiah, humble and riding on a donkey. This deliberate act signals Jesus' claim to messianic identity, fulfilling prophecy and presenting himself to Jerusalem in a specific manner.

**7. What is the meaning of the crowd's response to Jesus during the Triumphal Entry (Mark 11:8-10), including their use of "Hosanna"?** The crowd's spreading of their robes and leafy branches on the road and their shouts of "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!" signify a moment of recognition and honor for Jesus as he enters Jerusalem. "Hosanna" originally meant "Lord, save us," but by this time, it had also become a general acclamation to pilgrims. While the lecture suggests the crowds may not have fully grasped the depth of their proclamation, Mark implies that their words are true, recognizing Jesus' messianic arrival and the coming of the kingdom, fulfilling the hope connected with the "Son of David."

**8. What is the significance of Jesus' actions upon entering Jerusalem and the temple complex in Mark 11:11?** Despite the triumphal entry and the crowd's enthusiastic welcome, Mark's description of Jesus' initial actions in Jerusalem is surprisingly understated. He enters the city, goes into the temple complex, looks around at everything, and then leaves to Bethany with the Twelve since it was late. The Greek word used for "looked around" suggests an act of judging, evaluating, and discerning rather than a casual glance. This foreshadows the conflict that will soon unfold between Jesus and the temple authorities and hints at an impending judgment, potentially echoing God's evaluation of the temple in Jeremiah 7:11, setting the stage for the subsequent events leading to the Passion.